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## OBITUARY.

For the Recorder and Telegraph.

Rev. JOHN EMERSON, late of Conway, Mass.

To hold up before the religious public the example of those who, like this departed servant of God, have long and faithfully sustained the Christian and ministerial character, cannot but stimulate others to go and do likewise. So far as obituary notices promote this object they are valuable; but when they consist chiefly of the effusions of personal sorrow, their utility is questionable. Much therefore, as the writer of this notice may feel for the bereaved relatives of Mr. Emerson, he cannot believe a public paper to be the proper channel through which to convey to them the expressions of his sympathy and condolence. And yet, what more substantial consolation can be imparted to them than will result from a review of the Christian character of their friend? And besides, in his departure were no circumstances of peculiar aggravation, which impart a tenfold terror to death and crush the bereaved soul into the dust. He was not removed in the morning of life, just as the visions of hope were opening most brightly;—nor while a numerous family were relying upon him for sustenance and happiness;—nor in the midst of ungodliness and sin; but, in the expressive language of the Bible, he came to his grave in a full age, like a shock of corn cometh in his season.

Mr. Emerson was born at Malden, in this State, Nov. 20th, 1745, O. S. and was the son of Rev. Joseph Emerson, minister in that place. A circumstance worthy of notice is mentioned in his father, that during a ministry of nearly 50 years in that town, he was detained from the house of God but two Sabbaths. He preached both parts of the Sabbath on which he died. A more particular account is given of him in Allen's Collections, and in Allen's Biography.

John Emerson, the subject of these remarks, was the youngest of 13 children, three of whom were ministers of the gospel. His education was strictly religious; and would, in these days, be called puritanical. His mother, daughter of the distinguished and eccentric Samuel Moody, minister in York, Maine, was assiduous in her instructions; and never suffered a day to pass without retiring with some one of her children for secret prayer. In this parental faithfulness we discover the foundation of the religious character and usefulness of their youngest son. Indeed, he seems to have been one who was sanctified from the womb. He could not recollect the time when religious exercises and duties were not familiar to him; and at the age of ten, in the absence of his father and elder brothers, he was in the habit of conducting family worship. He entered the University at Cambridge, at the age of 13, and graduated in 1764. Of his class, the writer of this is not aware that any one survives except the Rev. Rufus Wells, of Whately. Mr. Emerson, after due preparation for the ministry, was invited to succeed his father in his native place. But he did not comply with the request, nor with several others of the same kind from parishes in the eastern part of the State. In 1769 he was unanimously chosen to the pastoral office by the inhabitants of Conway;—a place that had been incorporated only two years before, and contained only 400 or 500 souls. He however accepted the invitation, and half a century afterwards, he very shrewdly described the commencement of his labours there by saying, "It was literally, John preaching in the wilderness." He lived however to see that wilderness disappear, and more than 2000 souls to be settled in the place. The church which was organized July 14, 1763, rather more than a year before his settlement, rapidly gained strength under his ministrations, and within 50 years, he had admitted 512 to his communion. In June 21st, 1821, it being the 52d year of Mr. Emerson's ministry, and he having become incapable of sustaining the cares and duties of a large parish, a colleague pastor was settled with him, whose ministry, however, in consequence of feeble health, continued only to Nov. 1825, a little more than four years. During that time Mr. Emerson continued to preach and perform parochial duties occasionally; and 68 individuals united with the church, making the whole number from the beginning of Mr. Emerson's ministry to its close, 850 persons. To these add the 32 who were originally organized, and it gives 612, the whole number who have belonged to the church in Conway up to the time of his death. After the dismission of his colleague, he again became sole pastor of the church, he labored with as lively interest as ever into the ministerial work, and exerted himself to the utmost to supply the deficiency. When the pulpit was not otherwise supplied, he officiated; and seemed to feel an increased anxiety for the church and people whom he loved. He even went to the house of God on the day before he died, prepared to preach, and would have done it, had not another clergyman been providentially present. The next day, June 26th, 1826, in the 81st year of his age, without any warning, and probably unconscious of danger, he was gently released, almost in a moment, from all earthly trials. During his ministry he had followed 1027 of his people to the grave, and only one or two of those who settled him, were left behind.

Being rather careless of his manuscripts, it is not possible to state the precise number of his written sermons; they probably amounted to about \$500. In fifty years he administered baptism to 1219 subjects. His ministry was blessed with several revivals. The most powerful of these occurred in 1788 and 1789; a second in 1815 and 1816, and a third in 1821 and 1822. The present number of the church is a little over 200. As the fruit of the last revival, 121 united with the church, and about 50 during each of the others. The whole length of Mr. Emerson's ministry was nearly 67 years. In Dec. 1819 he preached a half-century sermon, which exhibits a valuable history of the town from its first settlement, by one who had been an eye witness. He there states, that for 50 years the whole time in which he had been unable to perform the duties of the ministry did not amount to one year. Thus it appears, that in this instance, the ministry of the man, added to that of the father, exceeded a hundred years!

After stating these facts in regard to Mr. Emerson, it seems hardly necessary to add, that he was faithful in his holy calling. For the preaching of unfaithful pastors God does not permanently bless. Since he was the first spiritual guide of the church in Conway, and continued such to the present period, it will be just to compare the present religious state of that people, with that of

a place similarly situated, which for fifty years has been destitute of religious instruction; and to estimate the fidelity and usefulness of his ministry by the difference. That church and society are emphatically his epistle, known and read of all men. He was warmly attached to his people, and towards the close of life his desires rose almost constantly to God for a blessing upon them.

Neither is it necessary, after what has been stated, to add that Mr. Emerson believed and preached the doctrines of grace. For a genuine revival of religion has never yet resulted from the exhibition of any other truths, or where these were withheld. In his half-century sermon he says to his people, "the peculiar doctrines we have adopted, and to which we still adhere, by way of distinction are called Calvinistic; viz. entire human depravity, the necessity of regeneration by the special operations of the Holy Spirit, justification by faith; an obedient holy life, flowing from evangelical repentance of sin, faith in the Lord Jesus Christ, love to God, &c. These doctrines, which emphatically are doctrines of free grace, have been invariably held and publicly preached to my people." Not long before his death, when he supposed himself on the very borders of the grave, and was giving directions for his funeral, he expressed to the writer of this notice, his unwavering belief in these same truths; and declared, in particular, that he could form no idea of that religion which excluded the doctrine of Atonement. He seemed desirous of leaving his dying testimony in favour of these grand peculiarities of the gospel.

It is not intended in this sketch to attempt a minute delineation of the character of Mr. Emerson. To those acquainted with him, this would be useless; and to others, the works that follow him exhibit his character better than eulogy could do it. A prominent trait must not, however, be omitted. He was eminent as a man of prayer. "He spent more time," says his son, the present minister of Manchester, "in the devotional exercises of the closet and family, than I ever witnessed in any other man; most of the time from the close of the Sabbath exercises, until dark, was spent in this way." And it may be added, that probably during the last years of his life, the greater part of his time was spent in communion with God. For twelve years previous to his death, he was greatly troubled, in conversation, with an impediment in his speech, in consequence of a paralytic affection. But it is a curious fact, that whenever he led in devotional exercises, this impediment almost entirely disappeared. What could be the reason, but that he had become more habituated to pray than to converse? In this praying spirit we discover the secret of his faithfulness and success in the ministry.

It might also be mentioned, that Mr. Emerson's character was long and severely tried in the school of affliction. Suffice it to state, that for twenty years a son, whose early days were bright and promising, was a chained maniac before his parent's eyes. One and another partner he was called to yield to the grasp of death, and more than half of a numerous family.

But this long life of duties, cares and trials, is now ended; and who can estimate the rich reward?

"The pains of death are past,  
Labour and sorrow cease;  
And life's long warfare closed at last,  
His soul is found in peace.  
Soldier of Christ! well done!  
Praise be thy new employ,  
And while eternal ages run,  
Rest in thy Saviour's joy."

## RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

A BRIEF VIEW OF THE  
AMERICAN EDUCATION SOCIETY,  
With the Principles upon which it is conducted,  
AN APPEAL TO THE CHRISTIAN PUBLIC  
IN ITS BEHALF.

Published by order of the Directors of the Society,  
November, 1826. [Continued.]

The mode of rendering assistance to beneficiaries, is another subject upon which the thoughts of the Directors have been frequently and anxiously employed. On the one hand, they have felt it to be important that so much assistance should be rendered as to prevent discouragement and distressing embarrassment; and on the other, that it should be given, if possible, in such a manner, as not to weaken the motives to personal effort. Among all the means of exciting the mind, and preparing it for difficult enterprises, that of throwing it upon its own resources, at an early period of life, and compelling it to seek along the means of improvement, is perhaps the most effectual. The discipline is severe, but it rarely ever fails of being salutary. Not a few of the most active and influential men in every profession owe their elevation and their usefulness to this cause, more than to any other. The Directors of the American Education Society would be the last to destroy the necessity of personal effort in those whom they are training up for the ministry. Here, if any where, the mind should be vigorous and active, and preparation should be made for arduous and self-denying labors. On this account, they became early convinced that it was injudicious to make their appropriations so large, as to cover all the ordinary expenses of their beneficiaries; & subsequent experience has taught them that it is wisest that what they do appropriate should be granted not as a charity, but as a loan. Beneficiaries were accordingly required not long after the Society was established to give their notes for one half of all which they received; and hereafter they will be required to give notes for the whole.

This is regarded as an important and highly auspicious change in the system of conducting Education Societies. Although the loan is in many respects a parental one, being made without a surety, and without interest, and until a reasonable time after preparation for the ministry is completed; and with the further expectation of its being cancelled by the Directors in case it should be impossible or unsuitable to refund;—although it is a loan upon these peculiarly favorable conditions, it possesses many obvious advantages.

1. It exerts a salutary influence upon the character of the beneficiaries themselves. They cease to be in the strict and proper sense charity students. All those associations which belong peculiarly to ideas of charity, and which have often been observed to have an unhappy effect on the character, are in this manner avoided. Each youth is taught to look to his own efforts as the ultimate means of his education, and is permitted to cherish in some degree those feelings of independence which, when properly regulated, exert a wholesome influence on the mind.

2. The system is also fitted to promote econo-

my. Every degree of aid which is received increases a debt for which the beneficiary is responsible. Of course there is a strong inducement to take as little from the funds as possible, and to make that little go as far as possible. Self-interest, the most powerful of motives, is made a continual check to extravagance. The relatives and friends of the beneficiaries experience, also, for a similar reason, new inducements to contribute to their necessities, in proportion to their ability. Few parents will withhold their aid, when the smallest gift which they can bestow lessens a burden which is accumulating upon a child.

3. Another advantage of the system is, that it furnishes a better test of character than can be had where the assistance is entirely gratuitous. A youth whose motives are questionable, or who is greatly wanting in efficiency of character, will be less likely to apply for a loan, than for a gift; and if he should so far succeed in imposing upon the Directors as to obtain access to the funds, they would hold his obligation for all which he might receive, and be in a situation to recover it again, whenever he should have the means of repaying it. At least the encouragement, which is held out by a loaning fund to persons of an improper character to seek an education, is far less than that which is afforded by a charity.

4. Another important benefit of the system is, that it renders the funds more extensively and permanently useful. A single donation of a benevolent person, may afford assistance to a succession of young men; for when one has had the benefit of it, he refunds it, and it is appropriated to another;—and that one does the same, and it is again appropriated; and thus the benevolence of the giver is made to extend from youth to youth, and probably from generation to generation, long after he has gone to his rest.

5. Young men who are most worthy of the patronage of the Society will be better pleased with this mode of receiving aid, than with one which makes them entirely dependent on charity. If their hearts are warmed with the same spirit of benevolence which prompts Christians, many of whom are themselves poor, to patronize them, they will wish to add as little as possible to the burdens which are sustained on their account, and will ask no more than to be assisted till they shall have it in their power to refund what they have received. Certainly they will ask no more when it is considered, or what favorable conditions the loans are made to them, and how completely they are guarded from being ultimately oppressed, if they exercise the proper self-denial and do their duty. If they finish their preparatory course and enter upon their destined profession, they are indulged with sufficient time to repay, before any interest has begun to accumulate;—and if they devote themselves permanently to the service of Christ in the most destitute regions, where a scanty subsistence is all which they can ever hope to receive for their labors, or if, in any other way they are deprived of the power of refunding, the Directors will exercise the right entrusted to them, of abating or cancelling obligations at their discretion.

The Directors have enjoyed the fullest assurance from their beneficiaries that this system is not less agreeable to them, than it has been proved to be acceptable to a large part of the friends and benefactors of the American Education Society. As evidence of this, it will be sufficient to quote a single extract from one of the letters addressed by the beneficiaries of the Society to a person appointed to confer with them on this subject. That extract is as follows:—"As the Directors have seen fit to regard the approbation of the beneficiaries, we can only say we are perfectly satisfied with the measures they have adopted, and unanimously prefer our present, to our former situation." To this testimony there is a general assent among all the beneficiaries of the Society so far as their feelings are known to the Directors.

Intimately connected with this change in the mode of appropriating the funds, is another alteration in the financial system of the Society, which the Directors hope will be found to be a great improvement; and which is the plan of establishing scholarships. Each scholarship is a permanent foundation of one thousand dollars, which is placed under the care of the Directors, and is subject to such provisions as the donor, or donors, may think proper, in concert with the Society, to institute at the period of making the foundation.

Where no other conditions are annexed, or specially instituted, the following general provisions are considered as established. "1. The principal of each scholarship shall be invested in some safe and productive form, and the interest only appropriated by the Directors in such manner as they shall judge best calculated to promote the great object of the Society. 2. For every scholarship thus founded, the Directors shall use their best efforts to put in a course of education one youth of hopeful piety and talents for the sacred ministry, and to educate a succession of such youth, as rapidly as the income of the scholarship will permit. 3. Where a scholarship is founded by an individual, it shall be designated by the name of the founder, unless the founder himself shall affix to it some other name; and where a scholarship is founded by several individuals, it shall be called by such name as they may agree upon; or if none is given, by such name as the Directors shall give to it."

The reason why the sum of one thousand dollars has been fixed upon, is, that the interest of it comes so near the present yearly appropriation to beneficiaries in colleges, which is seventy-two dollars,—that the Directors think it safe to engage to supply the deficiency from their other funds. They have no wish, however, to limit donors to this sum, and in some instances it has been increased to twelve hundred dollars; neither is there any thing in the provisions above mentioned to prevent the Directors, if they shall think proper, from adding to the principal such portion of the future income of the scholarship as shall be refunded, and as shall make it sufficient, of itself, to support one beneficiary. The whole appropriation is indeed small, and probably not much more than half enough to cover all the expenses of a young man who practices economy; but for reasons which have been already mentioned, the Directors are anxious that those whom they patronize should constantly feel the motives to personal effort. And although if their funds permitted they might increase the appropriation in some measure as large as found expedient, yet with ever so large a revenue, they would think it best that a part of every young man's expenses should be defrayed by his own earnings, or from the equally important source of income, a habit of saving. This is more desirable also, because the Directors are accus-

ed in some instances to grant assistance in books and clothing, and because they will probably render aid in this way to a greater extent hereafter, should the means of doing it be placed at their disposal.

Scholarships are founded by individuals, and by societies. Sometimes it is done by a single donation, and sometimes by a subscription for a term of years. In occasional instances, donors reserve the privilege of selecting the beneficiary to be placed upon their foundation, the person so patronized conforming in all respects to the rules and regulations of the Society; but in general the selection is left with the Directors.

The plan though recently adopted, has met with great approbation from many distinguished friends and benefactors of the Society. About fifty scholarships were obtained in a few of the principal towns in New England, during three months of the present year, by an agent appointed for the purpose. The good which will probably result from one of these scholarships in a century to come, especially when taken in connection with the loaning system which has been adopted, is such as no benevolent mind can contemplate without emotion. Let it be supposed that but one minister of the Gospel should be educated upon a scholarship in seven years, and that only one half of what is loaned will be refunded, and it may be doubted whether any method has been devised, by which a single thousand dollars may be made to produce so great a train of moral results, of the highest importance to the present and eternal welfare of multitudes of men. A pious and generous man needs no comment to excite his interest in this mode of doing good. The prospect is one which is enough to move and animate any heart but that of avarice. Let then the stewards of the Lord's bounty, who are graciously entrusted with the means of opening one such fountain of salvation, or it may be of opening many, and who are soon to give an account of his stewardship, sit down and faithfully estimate the good which he may by this means accomplish—good, that shall be felt in both worlds and thro' endless ages—and then decide if he will regret at a dying hour, or at the judgment day, having appropriated one, two, or many thousand dollars, to this great object. "The liberal doereth liberal things, and by liberal things shall he stand." (To be continued.)

For the Recorder and Telegraph.

AMERICAN HOME MISSIONARY SOCIETY.

MESSES. EDITORS.—It has been already stated that our local Domestic Missionary Societies do not flourish; i. e. their resources do not increase proportionally to the demands on them, coming from the destitute and dying thousands of our countrymen. This fact deserves investigation. It admits of no denial. Were their funds increased ten fold within a single month, they would be unable to meet half the reasonable claims that might be urged on them for help. Why then are their resources so small? Is it that there is not wealth enough among Christians to enlarge them? Certainly not;—for in proportion to their numbers, they possess as large a share of this world's goods as their fellow citizens. Is it that they are not disposed to "devise liberal things"? No, it is true; there is not yet all that enlargement of views which becomes the followers of Him who though rich, for our sakes became poor; but the charge of illiberality toward Domestic Missions ought not to be lightly thrown against a community that devotes sixty or seventy thousand dollars a year to Foreign Missions, fifty thousand dollars a year to the distribution of the Bible, and many thousands more to various minor objects of benevolence. Is it then, because there is no effort made to call the benevolent feelings of the church into exercise on the subject of Home Missions? Nor can this be affirmed. More sermons are prepared and preached, more essays are written and published, more reports are drafted and circulated conveying information of the spiritual wants of our own country—all with a view to increase the funds of Domestic Missionary Societies, than in behalf of any other single object of benevolence now before the public. It may be said with great truth to the active agents of these societies—"ye have sown much and brought in little."

The fact may be accounted for, on two principles. First; none of our D. M. Societies present an object sufficiently great; and second, none of them singly are able to adopt and carry through an efficient system of collection. Is it a great object to carry salvation to a single soul? True.—To a single village? True. The wealth of the world is nothing in the comparison. And such is the object of every D. M. S. on whatever scale its receipts and expenditures may be graduated. But, what judicious man will feel himself bound to make as great a sacrifice for giving to a single village the means of grace, as to give those means to ten, an hundred or a thousand such villages? He feels his obligations to increase in proportion to the magnitude of the object, whose claims are presented to him. He may give something to a Missionary Society whose agent tells him that fifteen or twenty destitute churches are turning their eyes to that society for assistance;—yet but little in comparison with what he would give more freely, to a society whose agent should tell him that a thousand churches must perish if they be not assisted;—and a thousand opportunities neglected of forming new and flourishing churches, unless a timely aid be derived from Christian munificence. Men will—and who shall say they ought not—men will proportion their contributions to the magnitude of the object before them; and because the object of our existing D. M. Societies is small in comparison with the spiritual wants of the whole country, the most judicious men will give to them sparingly, and will feel justified in reserving the main part of their charity, for other objects that have greater importance attached to them.

Let the collecting agents of these minor societies be permitted to say, "we want funds;—and we must have them—first for the supply of all the feeble churches and waste places in our own commonwealth;—and then, to plant the standard of the cross in every rising village of our western states;—to bring the whole country under the commanding influence of the gospel;—and—depend on it, funds would not long be wanting. An object like this, fills the eye—it warms the heart of piety at once—as assurance is given and received, that nothing will be wasted, but that all which is contributed, will go to swell the streams that make glad the city of God. Such is the design of the National Society.

No efficient system of collection can be adopted by the minor societies. I will not stop to express my regret, that "the penuriousness of charity," so ably exposed in one of your late numbers, should render any efficient system neces-

ry; but rather take the melancholy fact for granted. A system must be adopted, and pursued "through good report and evil report," or any benevolent enterprise whatever, will languish.

I have already alluded to the interference of societies, occupying the same ground, as a difficulty in the way of collections, which commonly and indeed unavoidably results, in making those collections meagre, almost to contempt. But there is still another difficulty. The expenses of agents must be borne. These, if they devote their whole time to the business, are at least equal to those of a settled minister; but, all that they can collect for a small object, will be small in amount, and if they themselves are to be paid out of it, that amount will be very sensibly diminished; then discouragement follows, and the plan of agency is relinquished.

Beside; the responsibilities that rest on the managers of these minor societies are comparatively small; and though they purpose to be faithful in that which is little, as well as in much, it is in the nature of things impossible that they should devote so much energy, so much watchfulness and so much zeal to a society that limits its views to small things, as they would do, if greater interests were committed to their management. A few men must perform the whole labor of these societies, whether they be larger or smaller; but they are associated with others as Trustees or Directors who assist them by their counsels, and divide with them the responsibility of their measures; now these counselling Directors, having little to do, and feeling their share of the responsibility to be small, will very soon, more or less neglect attendance on the meetings of their Boards because more important business leads them elsewhere;—and their example will exert an unhappy influence on their more active brethren;—and finally, they will unite in the conclusion, to continue their annual meetings—to expend what money they receive as profitably as they can for the society, make their annual report, and leave it to Providence to give or withhold further means of usefulness as he may see fit. Thus have ended, and thus will continue to end, the efforts of these minor societies for the increase of their funds. And to remedy these evils—to form and carry through a widely extended and efficient system of collection for Domestic Missionary objects, is the design of the American Home Missionary Society. May every one who reads understand—and unite in the prayer, "O Lord send now prosperity!" S. a.

GOOD EFFECTS OF TRACTS IN STEAM-BOATS,  
AND UNDER THE BETHEL FLAG.  
From a Clergyman in Quebec, Canada.

Having the opportunity, I will state a fact or two to evince that, next to our Lancasterian and Sunday schools, religious Tracts are at present the most efficient instruments of doing good, which can possibly be employed in this Province. I was detained, some time ago, three days and a half on board a steam-boat on the river St. Lawrence, with a crew of probably 250 souls, of all classes. Gambling was the universal and sole employment on the first day. On the second, I persuaded one of the members of our church, who was on board, to distribute some Tracts both in French and English. The consequence was, that the profaneness, intemperance and gaming, which had molested the cabin passengers, disappeared; and the whole forward rooms and decks were occupied by persons listening to the readers, in small groups, or in mild and interesting queries and replies, intermingled with shrewd and amusing observations upon the topics suggested by the different Tracts; the parties often attempting either to transfer to each other, or to evade the personal application of the truth. I never before witnessed so triumphant a testimony to the beneficial results of these blessed messengers of evangelical truth.

After preaching under the Bethel Flag, also, I generally distributed from 150 to 250 Tracts; and, instead of riot and disorder, which are so common on our wharves, it was usual to see those who had received them, calmly perusing them alone, or reading aloud to listeners around them, the most awakening and pungent of all the Tracts which have been issued; and it is an undeniable fact, that the preaching under the Bethel Flag, combined with the dissemination of the Tracts, tended more to repress Sabbath-breaking and its concomitant abominations, in the lower town of Quebec, than all the other methods, both civil and religious, which our ingenuity has set in operation. [Am. Tract Mag.]

A Profane Swearer Reformed by a Tract.

In the summer of 1825, I left the Tract entitled, "The Swearer's Prayer," in a place where it would be found by a companion who was notoriously wicked and profane. A few weeks afterwards, I went to the place where I had left it, and found it with a few lines written on the margin with a pencil, of which I do not precisely recollect the words; but the amount was as follows:—"The writer has missed his aim, in thinking that a pack of lies is a proper means of breaking a bad habit; and it would be better for him who has left this here not to repeat such an insult." I wrote at the bottom, "Reprove a wise man, and he will love thee;" and left the Tract in the same place. At my next visit, I found it torn into a number of small pieces; I was immediately reminded of a fact, recorded in ancient history, of a certain king, who, on receiving a petition from a poor person, hastily glanced at it, and returned it unanswered. The petitioner repeatedly presented it with the same ill success, until, at last, the king being exasperated with her importunity, tore it to atoms. These were carefully gathered up, stitched together, and again presented. The king, struck with her perseverance, read the petition, and immediately returned a favorable answer. This circumstance being brought to my mind, I determined to try a similar experiment. The fragments were put together in their proper order, and replaced in the drawer in which the Tract had before been laid. Soon after, the Tract disappeared, and I heard nothing more of it until eight months afterward, when I had a conversation with the person for whom it was intended, and he said, "that he had determined, by the grace of God, to leave off the practice of swearing. He had treated the Swearer's Prayer with contempt, when he first saw it; but when he found the fragments reunited, he believed that I was in earnest. He took the Tract home, read it carefully, and resolved to swear no more. He had determined not to part with the Tract as long as he lives." A great reformation in his conduct has taken place, and I cannot but hope that a work of divine grace has been begun in his heart.—B.











## MISCELLANY.

*Mrs. Willis & Rand.*—The following particulars respecting the Traditions, &c. of the Choctaws, have been principally obtained from one of their most intelligent chiefs and from his father, a white man, who has lived in the nation more than half a century. The account of these traditions was written some more than two years ago, for the gratification of the Choctaw boys taught at this place.

(Reminder next week.)

Slavery is ruining the domestic industry of the southern States.—Slave labor under no circumstances can be brought into competition with free labor. Free labor can be hired in the free

*Moral Honesty.*—They that neglect moral honesty neglect that which is a great part of

*From the Philadelphia Album.*

In one of our schools, a box containing three Testaments, one Bible, and four b

## ARTS AND SCIENCES

its of turpentine, and put it round the glass; the direction you require it should be given, then set fire to the thread, and the glass will break in the direction of the thread, or if you wish to break it in two directions, run a red hot small wire round the glass, and if it does not crack immediately, throw cold water over it, and the desired effect will be accomplished.

This is a very useful method for chemists to break glass vessels, by this means, he renders them serviceable to the laboratory. The explanation of this is as follows:—By the application of heat to glass, as to other bodies, the part heated expands, and as glass transmits heat but slowly, the rest of the body remains cool, so that the part to which heat is applied, expands faster than the other parts, and thus separate from them, forming cracks. In domestic economy, a knowledge of this simple fact is of considerable importance.

1. 1990年12月25日，中国正式成为世界贸易组织（WTO）的创始成员之一。